Mississippi

1820

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MINUTES.

OF THE

MISSISSIPPI BAPTIST ASSOCIATION,

HELD AT

NEW PROVIDENCE CHURCH,

AMITE COUNTY, MI.

ON THE

TWENTY FIRST, SECOND, AND THIRD DAYS

OF

OCTOBER, 1831.

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MONTICELLO:

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MINUTES. 1831

Friday, October 21st. Brethren Asa Mercer and J. A. Randalson having failed to attend, brother Davis Collins preached from St. John, 5th ch. 39th and 40th verses.

1st. Letters from seventeen churches were received and read, and the names of the Delegates enrolled; brother E. Courtney was chosen *Moderator*, and brother David Lea, *Clerk*.

2nd. Two letters were presented as being from Shilow church; on investigation it was unanimously agreed, that the one presented by Charles Edwards and John Tison was the letter from Shilow church.

3rd. Ministering brethren present not delegated were invited to seats.

4th. Brethren Felder, Swearengen & Goode, were appointed to arrange the preaching during the session, who reported as follows: that brethren Burch, Fortenbury, Crawford and Coker, preach on Saturday in the order of their names—On Lord's day, brethren Morris, Courtney, and Collins.

5th. Brother Felder, with the Moderator and Clerk, was appointed a committee of arrangement and revision—who invited brethren D. Collins and S. Coker from the Pearl River, and N. Morris and J. Burch from the Union Associations to sit with them.

6th. The Association adjourned until to-morrow, 9 o'clock. Prayer by the Moderator.

Saturday, 22nd—Met agreeably to adjournment: the Moderator prayed, and proceeded to business.

7th. The report of the Committee of Arrangement and Revision was read and received.

8th. A door was opened for the reception of churches; whereupon, Hopewell Church, Franklin county, presented a letter by the hands of her delegates, it being received, the delegates received the right hand of fellowship by the Moderator, and were invited to seats.

9th. A letter of correspondence with Minutes of 1830 and 1831, were received from the Pearl River Association by the hands of her messengers, brethren D. Collins, S. Coker and J. Crawford. Also, a letter from the Union by brethren J. Burch and N. Morris—From the Louisiana

by brother J. Hill; the messengers were cordially received, and invited to participate in the business of this meeting. Also a letter & Minutes from the Leaf River Association.

10th. The Circular Letter being called for, was read and received.

11th. A letter was received from five female members of Sandy Creek church, stating, that they were the only members of that church that stood firm to their constitution, and praying the advice of the Association: it was unanimously agreed, that they were the Sandy Creek Church, and that they be instructed to demand their church book, and to call to their assistance any number of members from sister churches to sit with them in the transaction of business, and vote in all cases with their consent.—Also, that Solomon Hopkins, with those that stand with him in the faith and order of the church, be considered the Newhope Church, and that they receive similar instructions.

12th. Brethren Thomas Swearengen and S. M. Bryan were appointed a committee to receive contributions and audit the Treasurer's account.

13th. Letters of correspondence to the different Associations were read and adopted.—Brethren J. Cain and R. Quinn were appointed messengers to the Union; Brethren J. Young and J. Glass to the Louisiana; Brethren C. Felder and D. Lea to the Pearl River; Brethren E. Courtney and A. Cotton to the Leaf River Associations.

14th. Resolved, That brother E. Courtney receive fifty dollars, and brother C. Felder twenty-nine dollars and fifty cents, for Missionary services.

15th. Resolved, That in future, all corresponding messengers receive the sum of one dollar per day, while necessarily absent.

16th. Resolved, That this Association withdraw her fellowship from William E. Matthews and David Hughes, as men having apostatized from our faith and order, and having created disturbances in our churches.

17th. Resolved, That the Association recommend to all well disposed persons, THE BAPTIST CHRONICLE, as a religious work of high merit, and able defender of our faith and order.

18th. Resolved, That the Clerk transmit to Ira M. Al-

len, Agent of the general Tract Society, Philadelphia, a copy of these Minutes.

18th. Resolved, That a public collection be taken to-morrow for local Missionary purposes.

19th. Resolved, That brethren Thomas Swearengen, Thomas Goode and Thomas R. Cheatham, be a Committee for local Missionary purposes.

20th. Brother C. Felder appointed to write the next Circular Letter, and Brother J. Cain to preach the introductory sermon, and brother J. Young in case of failure.

21st. Resolved, That C. Felder be appointed to superintend the printing and distribution of six hundred copies of these Minutes, and that he draw on the treasury for the same.

22nd. Resolved that our next Association be held at Mount Nebo Church, Parish of Washington, Louisiana, on Saturday before the third Lord's day, in October next.

23rd. Report of the Auditing Committee is as follows:

Received from the different churches,	$ 57 43¾
And that the sum of $146 12½ was due the treasury at the last Association by the former treasurer, - -	146 12½
And that $101 12½ of that sum remains unpaid to the present treasurer.	
Contributions at the last association by the churches, - - -	47 12½
For printing the Minutes of 1830, -	60 00
	190 68¾
For printing the Minutes of 1831, -	50 00
	$140 68¾

STATEMENT OF THE MISSIONARY FUND.

Public collection taken at the Association of 1829,	$ 66 62½
At the present Association,	26 37½
From the estate of Doct. Cooper,	72 12½
	165 12½

APPROPRIATIONS.

By Cash paid Asa Mercer at the last Association for Missionary services,	$ 37 00
E. Courtney,	50 00
C. Felder,	29 50
	116 50
Balance,	48 62½

The Moderator prayed—and the Association adjourned.

EZRA COURTNEY, *Moderator.*

DAVID LEA, *Clerk.*

Lord's Day, 23d. The congregation was not usually large, by reason of high waters, but was orderly and attentive. The preaching was conducted agreeably to arrangement—brother Morris preached from 2d Cor. v. 21. brother Courtney, from Rom. v. 21. brother Collins, from 2d Tim. i. 8. And we trust the word preached was not in vain.

The Grace of our LORD JESUS CHRIST be with you all—Amen.

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, *Moderator.*

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TABLE OF THE MINUTES.

OF THE

Mississippi Baptist Association,

FOR 1831.

[☞Names of Ordained Ministers in Small Capitals.]

CHURCHES.	NAMES OF DELEGATES.	Baptized.	Recev'd by letter.	Restored.	Dismissed.	Excommunicated.	Dead.	Total in Fellowship.	Contributions.
Bethel, -	Joel Glass, John Ogden. -							65	5 00
N. Providence,	T. Goode, T. R. Cheatham.		2		2			43	4 37
Ebenezar, -	Matthew Jones. - -					1		17	2 25
Newhope, -									
Eastfork, -	CHARLES FELDER, - -								
	John C. Wilson. - -		1					32	3 00
Zion Hill, -	*Chas. Rhodes, Wm. Right.	4			2	1		57	3 25
Shiloh, -	Chas. Edwards, Jno Tison.							11	2 25
Jerusalem, -	David Lea, J. Swearengen.	3		1				43	4 00
Perces Creek, -	Wm. Simpson, J. M. Fenner.			1	1	1		12	2 00
Hephzibah, -	E. COURTNEY, - -							66	5 69
	David Felps. - -								
Mount Nebo, -	P. Bankston, W. L. Sibley.	6	4	2	2	2		71	4 00
Mars Hill, -	JESSE YOUNG, - -	1	2		5	2		19	3 50
	Wilson Clark. - -								
Feliciana, -	S. M. Brian, Francis Brian.	10	1			1		205	3 00
Pinkneyville, -	Wm. Lawson, *N. Barns.	1				1		11	1 00
Mount Zion, -	JAMES CAIN, - -	1	2	2		1	1	33	4 00
	Thomas Swearengen. -								
Sandy Creek, -								05	
Gallilee, -	D. Thompson, J. Straugham.		1			1		11	2 50
Salem, -	J. Rabourn, R. Quin. -			1	4			35	3 00
Natolbany, -	W. Drennon, G. Starkey.	1	3		2	1		19	1 62
Hopewell, -	J. F. Lee, John Ford. -	1			2			35	3 00

CIRCULAR LETTER.

The Ministers and Messengers of the Churches constituting the Mississippi Baptist Association assembled, at the New Providence Church, to the Churches they represent, send Christian Salutation.

BELOVED BRETHREN—The book of nature, and Divine revelation declare the infinite wisdom, power and goodness of God; the starry Heavens moving in the most profound order, for thousands of years without varying from Divine appointment, declare an infinite creator who made them, Isai. x. 28. Psal. cxlvii. 4, 5, vs. and cxlviii. 3, 4, 5. God comprehends every inch of space, and minute of time, with every creature, and action whether good or evil, that has been or may be from the beginning of the world to the end thereof, Ecl. xii. 14. Psal. xciv. 9, 10, 11. 2nd Kings, xix. 27. Mat. x. 29, 30. They were as present with him when He created the world, as they have been at any period of time since; & every human being now on the earth, was viewed and known before the beginning, with as much certainty as at the present moment, Psal. xc. 1, 2, 3, 4. Mic. v. 2. Prov. xv. 3. Amos, ix. 8. With God there is no progression of time, nor succession of thought; but all his decrees or determinations, are coeval with Himself; and according to his good pleasure. He decreed to have a Church or Kingdom, in the world, of holy men and women to obey and serve him in love, Eph. i. 4. Rom. xii. 1. Psal. cx. 3. Jer. xxxi. 33, 34.—The number of these subjects with God are definitely known, from righteous Abel to the top stone that will be brought in with shouting, saying Grace, Grace, unto it, and they are in the all comprehending mind of God, the future with the past, their names are written in heaven, in the Lamb's Book of Life, and they are known with more accuracy than ever a military officer, numbered his troops; to err is human, but infinite wisdom cannot err, 2nd. Tim. xi. 11. Luke, x. 20. Rev. xxi. 27. These are they that the Father gave to his Son, and they shall come to him, John, vi. 37. and none of them will be cast out. They are the sheep for which Christ laid down his life, John x. 11, 15.

The Son of God came into the world knowing the

success he would have, and in the end of the world, will look on the travail of his soul and be satisfied, Isa. liii. 10, 11. When the Bride, the Lamb's wife shall appear, no member will be wanting, no part will be maimed; all will be complete, according to the foreknowledge, and the determinate council of an all-wise God. Isa. xxviii. 29. xliv. 24, 26. Acts, xi. 23.—God has been pleased, for the building up of his church in the world, to ordain the preaching of the gospel of Christ, with a number of other gifts, all for the edifying of the church, and sending forth light, that others beholding their good words, might glorify his holy name, Mat. v. 16. 1st Cor. xi. 7. All the members therefore of Christs church, should live in the full enjoyment of their privileges, according to the measure of faith given to them, as though the salvation of sinners entirely depended on their efforts; humbly leaving all with God, to bless, to give an increase to, as Paul and Apollas did, 1st Cor. iii. 5, 6, 7. When we see the church of Christ engaged in supplications, and poor sinners awakened and uniting with them, and wishing prayers to be made on their behalf; and thus working out salvation with fear and trembling; we believe that it is God that worketh in them both to will and to do of his own good pleasure, Phil. ii. 12, 13. When God is pleased by the preaching of his gospel or by any other means that he may have appointed, to show a sinner the wickedness of his heart, he stands astonished that God had spared him to live on the earth; his blood ingratitude to the goodness and mercy of God, his life of rebellion against the laws of Heaven, fills him with anguish and sorrow of heart, he cries, God be merciful to me a sinner, Luke, xviii. 13. When God is pleased further to make known the purity of his holy law, and shows him the defects of his best performance, opening up to his understanding, that Christ is the end of the law, for righteousness, to every one that believeth, Rom. x. 4. he lets go all hope and desire to be saved by his own acts of obedience, and with his understanding and will, he is enabled to come to Christ, for the righteousness which is of God by faith, Phil. iii. 9. The Holy Spirit seals a pardon for sin through the atoning blood of the Lamb, giving strength to walk in all the ordinances of the Lord, according to the revealed word, to love God, to love his providence, his word & his grace, Psal. i. 2. cxvi. 1. John, xxii. 15. & Psal. cxix. 159. 163. Such are new creatures

in Christ Jesus, created into good works, 2nd Cor. v. 17. Col. i. 10. They are delivered from the power of darkness, and are translated into the kingdom of God's dear Son. Col. i. 13. They having been before elected of God, the gospel came unto them not in word only, but in power, in the Holy Ghost, and with much assurance, 1st Thes. i. 4. 5. The church of Christ being composed of such as are born of God, a Divine principle is implanted in the soul, by which they love one another as brethren in Christ Jesus, and are united in serving God in Spirit and in truth, John, iv. 23. 24. Such are the subjects of the kingdom of God, in the world, or the spiritual and living members of Jesus Christ, a spiritual house, to offer up spiritual sacrifices, 1st Pet. ii. 5. against which the gates of Hell shall not prevail.

But nevertheless in all ages the church have had her enemies whom none have proved more pernicious, than those that have come in sheeps clothing not sparing the flock, Acts, xx. 29, 30, deceivers that would deceive the Elect if it were possible, Matthew xxiv. 24.—Seducers that wax worse and worse, 2nd Tim. iii. 13 Such men have caused more internal unhappiness and discord in the church than all her other enemies: men of corrupt minds that mix falsehood with truth, for the purpose of deceiving, are destitute of truth, 1st. Tim. vi. 3, 4, 5. From the best information that we can get from church history, in the second century the mystery of iniquity began to work, and produced this error of fruitful evils, namely, that Baptism was essential to salvation: yes, that it was regeneration. Irenæus with others, warmly supported this heresy.

We are told in the appendix to Mosheim's Church History, that one of the remarkable things which took place in the second century, was, that the baptizing of infants (by immersion) it being never known before as a christian ordinance for them. The first of these errors naturally produced the other; where is the parent believing that immersing the body under water would regenerate the soul, but would hasten to have every member of his family baptized. Such was the effect it had in the second century, and has continued to the present day in many parts of the world. This heresy has always filled the church with carnal professors, to the distress of those that are spiritual; the righteous should be faithful in drawing a line between themselves and all those that hold principles contrary to

the faith of the church, 2nd Cor. vi. 17, 18. Tit. iii. 10. 2nd Thes. iii. 6, 7. A belief that baptism is essential to salvation has crowded the church with men of impure motives, who have by a majority in the transacting of business, overruled and brought upon the righteous many great afflictions. When Constantine the great, was appointed Emperor of Rome, he done much in favour of this heresy, by passing a decree, that no person who did not profess the christian religion should hold civil office, this error in the Emperor, completed what the other had began. Worldly honors & worldly profits, were strong inducements to men to make profession of the christian religion; this soon filled the church & world with hypocrits, and did produce the universal, or Catholic church. At this time there was great demand for historical faith, there being but few comparatively that had an evangelical one, and for men to be baptized in the name of the trinity, without making some profession of faith would have been absurd. There can be no doubt but that historical faith and a belief, or a seeming to believe, that baptism regenerates the soul, have brought the greatest calamities on the church, and have been the cause of much bloodshed. When these errors had their extended influence in the world, Pope Innocent the first, made his appearance in the church, with his bloody horns, and fire and sword led on the reform.

Dear Brethren, we have often thought, that the growth of these errors was owing to the ignorance or want of information, that then prevailed. But what shall we say now, we who live in a land of light and liberty, in an age of Bibles? what do we hear? To our astonishment, the same heresies that these dark ages produced, are proclaimed and received by more than we could expect. When Alexander Campbell first came before the public as a writer, his religious views and feeling, were thought to be identified with the baptist, some thought him a champion in Israel, but it was not long before some discovered a want of stability in him, like clouds that are carried about of winds—like a wandering star—he has gone from the highest views of Calvin, to the lowest grade of Arminianism; poor man, how desperately he has fallen. When Mr. Campbell announced that historically believing, that Jesus Christ was the son of God, was the only requisite to baptism, and that baptism was regeneration itself. the Bap-

tists knew too well what these heresies had done, and would do again if admitted.

They withdrew their fellowship from Mr. Campbell and his followers—though he might have thought to have escaped being noticed by crying out against popery & priestcraft, he has entirely failed: he is like the nurse that cries out against the child that she daily nurtures; he cries out against what his principles have produced and naturally lead to. Because the Baptists did not feel it their duty to build meeting-houses for their worst enemies, and hold in their communion, those that were laboring to divide and destroy churches, Mr. Campbell charges them with being the worst persecuting sect in christendom, the Roman Catholics in Spain only excepted. M. H. vol. 2, No. 2, p. 74–5. This charge he knew was not true when he made it; but evil men and seducers shall wax worse and worse, deceiving and being deceived. 2nd Tim. iii. 13. Those Campbellites that have come among us, saying they were Baptists and were not, we have found to be deceivers, railers against our faith, our associations, christian experience, and the special operations of the spirit of God on the soul. These schismaticks have produced discord and schism, between those that had long lived in unity. Some of them have showed no regard to the civil nor religious rites of the churches, but have made their way to our pulpits with violence; in one instance forcing off the weatherboarding of a good house, and going in with impunity and speaking reproachfully of us. From the overbearing conduct and language of Campbell and his party, what would be the consequence were five-eighths of the United States of their faith? Would their reform stop in the church? A majority rules in church and state, and why should not the United States have a demand for stakes and fagots, if under the same influence that other nations have been when these things were in use?

We have no doubt but some christians are carried off by the art and deception of Campbellites, but we cannot go with them. We must draw a definite line, and wait their return. You will do well to make no compromise with Campbellism. To attend their meetings; to admit their preachers into your meeting-houses; to associate with them as a religious people, in bidding them God speed, and you will partake of their evil deeds, John ii. 10. 11.—Receive no stranger into your palpits until he has proda-

ced sufficient vouchers from men well known, and fully approves of your creed, that you may not partake of other mens sins, 1st Tim. v. 22. Receive no doubtful members into your churches; if an applicant is not of one mind with you, let him go to his own likeness, it will be for the happiness of both.

And now we beseech you Brethren; in the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.